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## THE ROMAN QUESTION.

A SLIP OF THE AMERICAN ECCLESIASTICAL REVIEW.

**E**ven Homer takes an occasional nod, we must not be surprised that the same can happen to other writers. It was undoubtedly a mere oversight on the part of its esteemed editor that allowed the following passage to find its way into the October *Dolphin* Supplement of the *American Ecclesiastical Review*:

"There is temporal power which means temporal possession for the sake of temporal ownership; and there is temporal independence which implies freedom from the arbitrary power of temporal potentates. What the Pope wants, and what Catholics defend in principle, is not power over real estate, that is to say, land possession, large or small, (Italics ours) but immunity from the obligations and restrictions imposed upon a tenant of any temporal ruler's land possession."—The *Dolphin*, Oct., p. 145.

In briefly commenting on the passage we wish to state:

1. "Immunity from the obligations and restrictions imposed upon a tenant of any temporal ruler's land possession" is guaranteed to the Pope by the law of guarantee. Nay, more than that, it is even now conceded to him, for the Pope is not regarded as a "tenant," but recognised as Sovereign of the Leonine City, that district of Rome in which St. Peter's is situated.

But the Pope is not and can not be satisfied with such an immunity. What he demands and what Catholics defend, is not a mere immunity from the restrictions imposed upon a tenant, but ownership of and power over real estate, with all its rights; it is the real possession of and the temporal power over those lands that constitute the "Patrimonium Petri," with all the real and full rights of a temporal sovereign.



2. In speaking of the "Temporal Power" of the Popes, the Syllabus uses the words: "Temporale Regnum, Civile Imperium;" terms which can not possibly be taken as a mere "immunity from the obligations and restrictions imposed upon a tenant." The meaning of the words is evidently a temporal kingdom, a monarchy with full civil power. (Syllabus, 75-76.)

3. The "temporal independence," or "freedom from the arbitrary power of temporal potentates," of which the writer in the *Dolphin* speaks, and which he does not venture to call temporal power, because he rightly feels that it is no power, is an immediate result of the Pope's spiritual sovereignty over all nations, kings and potentates. It is a prerogative as essential to his supreme jurisdiction, as infallibility is to his office as teacher. This freedom is not even denied in theory, though it is practically curtailed by the very arbitrary power of the present Italian government. What the Pope claims and what the Catholic Church claims with him, is the possession of those lands, large or small, of which he has been unjustly deprived, a power over real estate that he needs, as head of the universal

Church, for the unrestricted exercise of his spiritual sovereignty.

4. "Temporal independence" is practically impossible without temporal sovereignty, without which it necessarily rests on human laws, constitutions, contracts, on the conscience, the good will or pleasure of parliaments and state officials, on public opinion and on party politics. It can be violated with impunity by any demagog or military chieftain, who is able to serve a popular majority, or grasp the reins of government. Such things are not unknown in history. It must be and is a condition far worse for the popes than was that of the popes at Avignon, where they were sovereigns, not tenants; where they enjoyed more than a mere "temporal independence from the arbitrary power of temporal potentates." And yet, how lamentable were the results of that "Babylonian exile."

We regret to have to call attention to such a slip in the supplement of the *American Ecclesiastical Review*. But the slip has occurred, and no one, least of all the esteemed editor of that excellent monthly, will take it amiss that it is publicly rectified. SELAS.

## GERMAN JESUIT MISSIONARIES

V.—A LIST OF GERMAN JESUITS IN THE ENGLISH COLONIES, NOW UNITED STATES.



WE print below the list of German Fathers on the American mission exactly as we find it in Father Huonder's book. Additions and corrections received from various quarters, some from the author himself, we throw into bracketed notes, in the hope, thereby, of meeting the wishes both of Father Huonder and of our readers. Moreover, we invite our readers to send us any new matter bearing on this subject, or further information on points as yet unsettled, that may be in their possession.

BRITT, ADAM, born October 10th, 1743, at Fulda, entered September 14th, 1764, reentered the new Society in 1805, labored in the United States, died July 12th, 1822 (al. May

20th 1823), at Conewago, Pa.—(Vivier, *Vita functi* in Soc. Jesu, 7th Aug., 1814, to 7th Aug., 1894, Parisiis, 1897, n. 347.)

[Father Britt labored for some time for the Germans in Philadelphia. "It has always been uncertain to me whether Father Adam Britt held over from the old Society or not. He may have been at Dünaburg at the Suppression and thus have escaped. He never learned English, as Father Kenney in his first visitation of Conewago testifies."—Father Devitt.]

DETRICH, mentioned as Jesuit and assistant of Father Frombach. (St. Louis *Pastoral-Blatt*, 1873, 62).

[Rev. William Färber, editor of the *P.-B.*, informs us that the articles in the *Pastoral-*



*Blatt* to which Father Huonder refers, were, for the most part, written by Rev. George Pax, a secular priest of the Diocese of Buffalo. Father Farmer, in a letter, spells the name Dieterich. "Father Bernard Diderick was a Walloon. He was probably the first Jesuit to appear in the neighborhood of the present Woodstock, Md.; he used to travel from Deer Creek, n Hartford County, to Elkridge, which was near the present Carroll's Manor, at St. Charles'."—Father Devitt.]

ERNTZEN, PAUL, born in Echternach (Luxemburg), September 20th, 1733, entered Oct. 21st, 1753, went to Pennsylvania after the Suppression, where he was still living in 1791.

[This is a very curious case. Father Huonder writes to us that he has discovered the printed catalog of "the library left by the late Father Erntzen, ex-Jesuit." The catalog contains 3150 numbers and shows that this Erntzen had been a very learned man. It was sold at auction at Cologne, 1 Thermidor, 9th year of the French Republic. Now this Father Erntzen, of whose existence there can be no doubt, was certainly not the Paul Erntzen who came to Pennsylvania, for there was only one Paul Erntzen on the American mission, who never entered the Society; not before the Suppression, for he was but five or six years old at the time of the Suppression, as we shall presently show; nor after the Restoration, for Father Ballý, in his sketch of Goshenhoppen, says that "Father Ernsten (sic) belonged to a religious order, probably the Franciscan." If he had been a Jesuit his name would certainly be found in our catalogs. The testimonial of his professor of philosophy was found at Goshenhoppen in an old German Goffine, and is now in our archives. Father Meurer says that he also saw at Goshenhoppen his ordination papers, dated 1791.]

FROMBACH [Frambach,] JAMES, born at Nideggen (Jülich), January 5th, 1723, entered October 19th, 1744, went to Pennsylvania in 1757, labored in turn at Conewago, Lancaster, and Fredericia. He was a model of apostolic zeal, remarkable for patience and meekness. One of his brethren eulogizes him in these words: "Rev. Jacobus Frombach sæpius ad

sylvas longiores iter peregit ad confortandos tepidos Christianos divina manna. Omnibus exemplo fuit pietate, patientia probata per annos, zelo, mansuetudine, obedientia, modestia, manuum labore et crurium cursu; tandem mortuus est plenus meritis in comitatu Mariæ in Marylandia ex febris putridæ contagio et omnibus Sacramentis præmunitus. R. I. P." He died August 27th, 1795, at Conewago (al. St. Mary's County, Maryland). (Bibliogr. in Arch. Prov. Germ.; St. Louis *Pastoral-Blatt*, 1873, 77 seqq.)

["Fredericia is Frederick City: Father Frambach was stationed there for several years, as can be seen in our records, and in the second volume of Shea's History. It was while visiting the missionary stations in Virginia, dependent upon Frederick, that he swam his horse across the Potomac, under a fusillade of Popery-haters. He died at St. Inigoes and is buried there."—Father Devitt.]

GEISSLER, LUKE (Rhen. Inf.), born December 15th, 1735, at Ehrenbreitstein, near Koblenz, entered October 27th, 1755, went to Pennsylvania in 1768, attended the Catholic congregation at Lancaster, Pa., died August 11th, 1786. (St. Louis *Pastoral-Blatt*, 1874, 7; Cat.)

GRAESEL, LAWRENCE (Bav.), born August 18th, 1753, at Ruhmannsfelden, in the Bavarian Forest, entered the Society a few years before the Suppression. He was an intimate friend of Bishop Sailer. He became Coadjutor Bishop of Philadelphia in May, 1793, and died in the service of the plague-stricken. (Sulzbacher Kalender, 1891, 125; St. Louis *P.-B.*, 1873, 47 seqq.) Writings: Several letters between 1774 and 1788 in *P.-B.*, 1881, No. 5. One letter of June 19th, 1793, was printed by Sailer in his collection of "Letters from all the Ages of the Christian Era." He calls it "the crown of the whole collection." Printed in Sulzbacher Kal. and St. Louis *P.-B.*, loc. cit.

[Father Graessel was appointed Coadjutor to Bishop Carroll, but died in Philadelphia of yellow fever before consecration. "A touching letter is extant, in which he communicates to his parents the tidings alike of the proposed honor and of his approaching end." Gilmary



Shea, vol. ii., p. 410. The letter translated by Dr. Herbermann in *U. S. Cath. Hist. Magazine*, vol. i., p. 68, seqq.]

KOHLMANN, ANTHONY, born July 13th, 1771, at Kaysersberg, near Kolmar (Alsace), ordained priest at Freiburg, in Switzerland, 1796, member of the Congregation of the Sacred Heart of Jesus, labored in Austria, Italy, Germany, (Dillingen and Berlin), Holland, England; entered the novitiate at Dünaburg, in White Russia, July, 1805, came to the United States in 1807, Rector of St. Peter's Church, New York, was appointed Vicar-General of New York by Bishop Concanen, laid foundation stone of St. Patrick's Cathedral June 9th, 1809, Novice Master at White Marsh, Superior in Georgetown, Director of Seminary in Washington. Called to Rome in 1825, for five years professor of theology at the Roman College, confessor, advisor, consultant of

several Congregations; highly esteemed by Leo XII.; died rich in merits April 18th, 1836. (St. Louis *P.-B.*, 1873, 85, and 1877, 37, seqq.)—Writings: 'Unitarianism Examined,' 2 vols., 8vo. Extracts of letters to Father Strickland, Bishop Carroll, and others, in St. Louis *P.-B.*, l. c. Letter of 1812 in Arch. Prov. Germ., ser. iv., fasc. D. 1.

Father Kohlmann does not belong, strictly speaking, to our list. We have, nevertheless, inserted his name for the reason that this remarkable man was, in America, the link connecting the old with the new Society.—Author's note.

[He became Sup. Missionis, Rector of Sem. and Prof. of Theol. to the students of his order. Writings: 'The Catholic Question: an exposition of the Sacrament of Penance, written on the occasion of his refusal to reveal the secrets of the confessional.] R. S.

(To be concluded.)

## SUBJECTS OF THE DAY.

### Perversion of the Gaelic Movement.

American sympathy with the so-called Gaelic movement is cooling off considerably outside the narrow circle of professional Irishmen.

The cause is not far to seek. It lies in such utterances as this of the Rev. Peter C. Yorke, one of the most zealous advocates of the movement, quoted in a recent issue of the San Francisco *Examiner* (Sept. 1st):

The Gaelic League is not a mere literary movement to be conducted in a ladylike manner by the speaking of pieces and the consumption of ice-cream. It is not a mere language movement for the edification of scholars and the delectation of cranks. The Gaelic League is the national movement and outside it there is no national movement. There are movements outside the Gaelic League which deal with phases of the national government, but the Gaelic League deals with the nation itself.

In a revival of Gaelic speech, Gaelic culture, Gaelic manners, Gaelic customs, and Gaelic traditions on the old isle, we this side of the water, especially if we be of Celtic blood, can

feel a deep and active interest. But the so-called national movement, in which Father Yorke and his friends are engulfing the Gaelic revival, a movement which aims ulteriorly at a bloody and hopeless revolution, must needs fall flat in a country which sustains the most friendly relations with England.—P. H.



"The Central Verein believes that we should be German all the time, 365 days in the year and 366 days in the leap year. If we are to be German, we should be German from the top of the head to the sole of the foot. We can't be German in spots. Blood tells."

If an American priest of German birth or extraction were to proclaim these words from a public platform; or if a French-Canadian clergyman would rise up and declare:

"We should be French-Canadian all the time, 365 days in the year and 366 days in the leap year. If we are to be French-Canadian, we should be French-Canadian from the top



of the head to the sole of the foot. We can't be French-Canadian in spots. Blood tells"—who do you suppose would raise the cry of "Cahenslyism" and brand the over-enthusiastic German or French-Canadian cleric as "a traitor to our glorious country?"

At the Celtic Union's first festival in San Francisco, on Sept. 9th of the current year of grace, the Rev. Father Peter C. Yorke, of St. Peter's Church, *ibidem*, formerly editor of the *Monitor*, ascended the platform and said:

For a long time the Irish people in this country have been very much like certain men and women that, if they go to mass on Easter Sunday, think they have served God and cheated the old boy. They have brought out their shamrocks on St. Patrick's Day, and then afterwards locked them up for another year. But the Celtic Union believes they should be Irish all the time, 365 days in the year and 366 days in the leap year. If we are to be Irish we should be Irish from the top of the head to the sole of the foot. We can't be Irish in spots. Blood tells.—[San Francisco *Examiner*, Sept. 10th].

And yet neither the *Catholic Citizen*, nor the *Union and Times*, nor even the *Western Watchman* has whispered one word in criticism of Father Yorke's utterance.

Are our friends of the Celtic Union in California become traitors to Archbishop Ireland's program that we must be Americans first, last, and all the time—"365 days in the year," to use Father Yorke's phrase, "and 366 days in the leap year"?!—A. P.



### The Cause of the War in Colombia.

The rebel general Uribe Uribe has issued a manifesto, from which *El Tiempo* of Mexico (No. 5,393) publishes the following:

"The XIX. century was called the century of nationalities, because it saw new peoples emancipated and because it beheld many races, formerly dispersed, uniting themselves under one name and one banner to constitute fighting units able to resist and even to attack victoriously, in the battles for supremacy daily growing fiercer. That impulse will con-

tinue in the new century and on other continents, and it must be the supreme aspiration of the peoples that formerly constituted Greater Colombia to reconstruct that glorious and powerful nation, the more so as the pressure of present exigencies makes it more necessary than ever.

"The first step towards a realisation of that high ideal is the creation in the three countries concerned, of cognate governments ruled by mutual sympathies. For that it requires but a change in the reactionary (read Catholic) government at Bogota, the only one that has broken with the almost unique political doctrine common to the three, whereby the road is prepared towards the reconstruction of the realm founded by the genius of Bolivar.

"Our banner has grown through the fight. In the beginning it could not have been any other but that of a party vindicating its claims in the intestine quarrels of the country; to-day it is the banner of the Greater Colombia, the same flag that the Liberator raised. Let us lift our hearts to the height of so great an enterprise and let us widen our minds that we may conceive so vast an idea.—July 16th, 1901. Rafael Uribe Uribe."

Complementary to the above are the following paragraphs taken from *El Constitucional*, the organ of Cipriano Castro, President of Venezuela:

"The idea of a federation between the nations of Spanish origin is grand, and when realized will make us strong and respected before the whole world. But for the present the federation of the three nations that once made up Greater Colombia is not practicable in the primitive form; we must preserve to each republic its own government, as best suiting its interests and customs, though we may all be under one flag and coat-of-arms and employ the same representatives in foreign countries.

"The president of the federation might be for the first period a Venezuelan, for the second, a Colombian, for the third, an Ecuadorian, and so on. The capital of this great nation might be founded after the example of Washington in a central locality. We would



then have a Greater Colombia with a population of ten millions, and a militia of 800,000 men.

"As soon as the grand work of Bolivar has been thus completed, Peru and Bolivia might be induced to join the federation, which would then be called the United States of South America. To carry out this program is not, and can not be, the work of the Conservatives; but the Liberal party will execute it at no distant day. Were it not for the Conservative rulers in Colombia, the federation might already be accomplished. The colossus of the North casts its covetous eyes upon our weak nations. The imperial eagle menaces the sacred soil which our forbears have left us. The Conservative party of Colombia will disappear, as that of Venezuela has disappeared, under the weight of its egregious blunders. The present revolution will continue till its final triumph is assured. Then the reconstruction of the great work of Bolivar will be a fact. For great deeds, great men are needed. The restorer of Greater Colombia will be a Venezuelan."

To understand the situation still better, we will add an extract from a letter addressed to *El Tiempo* (No. 5390) from Cali, Colombia, under date of Aug. 27th:

"The revolution, which had been completely overcome, is being fostered by Ecuador and Venezuela. It will be sad to take up arms against nations with which we are connected by so many ties..... The revolution has lost its moral and material strength, since wherever it shows itself it succumbs. What is necessary at present is to make our neighbors respect us, because for years they have assisted every new revolution within our borders. The government is strong enough to keep them down. The revolutionists of the South every time they are beaten flee to Ecuador. Our soldiers are enraged and threaten to follow them up next time even into Quito..

"The bells of the churches are ringing to call all citizens to arms. The market place and adjoining streets are filled with people. Troops of soldiers are marching through the city...."—J. F. M.

In No. 15 of the *Memphis Catholic Journal*, some weeks ago, we read the following editorial note, under the caption, "A Patriotic Priest":

As a general rule the Catholic priest is a man of peace, but there are occasional instances of where the wearers of the cloth have found it difficult to suppress the feeling of abhorrence and indignation that causes the good right hand of the manly man to strike down the miscreant who outrages all the higher and holier feelings of humanity and decency. This was the case last Saturday in Buffalo, following the attempted assassination of President McKinley, when a priest and a brute in human form stood side by side among an anxious crowd who were reading the bulletins giving the condition of the man who was bravely fighting against death. With a decidedly foreign accent the anarchist said: "It is too bad that Czolgosz didn't make a better job of it." Immediately the priest wheeled about and his good right hand shot forth like a piston rod and landed on the jaw of the anarchist. The fellow struck the gutter in an insensible condition. A cry of mob him went up from the crowd, but the priest stood over him and kept the mob at bay, saying that the wretch had been sufficiently punished. The priest's name is said to be Father Fitzgerald, and he hails from California.

We had made up our mind to cover this unpriestly act of a clerical prize-fighter with the mantle of Christian charity; but since the item has latterly been making the rounds of a certain class of second and third rate Catholic journals (e. g., the *New Orleans Morning Star*, No. 35, and *Intermountain Catholic*, Sept. 28th), accompanied by such approving remarks as this: "A mighty man of God is that priest" (*Intermountain Catholic*, l. c.), we deem it our duty to say frankly and emphatically that we detest anarchism in a priest of God no whit less than in a poor, ignorant foreigner, and that the man who knocks another man down, as Father Fitzgerald did this poor deluded wretch in Buffalo, does not stand much above the level of the mobster who would put a rope around his neck and hang him to the next lamp-post.—A. P.



### Catholic Liberalism, Foreign and Domestic.

In the *Catholic Penny Booklet*, E. A. H. writes:—

Beware of pretended interviews with prelates or church dignitaries and the newspaper reports of what they said. The enterprising and unscrupulous reporter can make the distinguished prelate say whatever will please the particular public for whose taste his paper caters. Thus quite recently an American prelate traveling in Europe is made to say that when the Holy See, in the Brief "Testem Benevolentiae," condemned the errors of Americanism, it did not mean to condemn any theological opinions actually held by parties in the United States, but only to warn American Catholics against the erroneous views of some theologians in Europe. Nothing, of course, could be further from the truth, or more disrespectful to the intelligence and the authority of the Holy See. The public is moreover assured by the alleged interviewer that there is a great difference between the Catholic Liberalism of Europe and that of America. He does not tell us what the difference is; but we can easily supply the omission. The former is open and above board; the latter is secret and sly.

Catholic Liberalism, wherever it exists, means the effort on the part of certain Catholics to reconcile the spirit of the world with the spirit of Christ; to be followers of Christ, but at the same time disciples of the semi-pagan modern world. It is the attempt to inject naturalism into the religion of Jesus Christ. Hence the Liberal Catholic is opposed to the Church exercising her authority to define truth and to condemn error. He is opposed to religious orders and to vows in general; he sneers at Catholic devotions; he hates asceticism and all it stands for. The Catholic Liberal in Europe makes no secret of his opinions; he is avowedly led by the modern spirit of naturalism. His brother in America, that is, in the United States, holds the same opinions but he hides them under a loud profession of loyalty and denies the existence of Americanism on this side of the Atlantic. Happily the teaching of the Holy Father in

the Brief "Testem Benevolentiae" has laid bare the errors of American Liberalism so clearly as to make it impossible for that faction to do much harm.

## Letters to the Editor

### The Mass for the Non-Catholic Dead.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Anent the saying of mass for those departed outside of the fold, I notice the following in an editorial of the current *Catholic Standard and Times* of Philadelphia:

"But the Church does not publicly offer mass for the repose of the souls of those who die outside her fold. Since the doctrine on which the mass is founded, is repudiated by some of these, it would be straining charity to do so. While this is the official attitude of the Church, however, there is no rule to prevent any priest celebrating mass of his own volition for such a purpose, etc., etc."

There are several decrees of the Church however, strictly prohibiting the offering of holy mass for such a purpose, as the following citation from Father Noldin's, S. J., 'Theologia Moralis' will show: (De Eucharistia: De ipsa applicatione) "Celebris est quaestio, an SECRETE ET OCCULTE (non publice et sciente populo) liceat sacrum facere pro defuncto acatholico, qui forte bona fide et in statu gratiae decessit. Quaestio neganda videtur: nam praeterquam quod breve Gregorii XVI. [1842] ad episcopum augustanum et ad abbatem Scheyern, de absoluta prohibitione interpretandum esse videatur, s. officium (7 April 1875) expresse prohibuit missam applicare pro iis qui in manifesta haeresi moriuntur, etiam in casu quo applicatio tantum sacerdoti et illi, qui dat eleemosynam nota esset."

Since the decree of the Sacred Office of 1875 expressly prohibits the application of holy mass for such a purpose, and since the prohibition is general, it would naturally seem to include the application for such a purpose, even sciente solo sacerdote.

(REV.) FRANK P. STRAUB.

Scranton, Penn., Sept. 24th.



## With Our Exchanges.

The *Memphis Catholic Journal* (Sept. 21st) says:

Rt. Rev. Bishop Janssen, of Belleville, Ill., is still determined to prevent the Knights of Columbus from gaining a foothold in his Diocese. The good Bishop is doubtless sincere in his objections to the formation of a council of this grand Catholic order in his Diocese, but he has no legitimate foundation upon which to base his objections.

We are in favor of the greatest possible liberty for the Catholic press, but it would seem to us that the *Catholic Journal* transcends the bounds. What Bishop Janssen has done in the matter of the Knights of Columbus appertains very distinctly to the administration of his Diocese, and the official acts of a bishop in the administration of his diocese must not be subjected to frivolous public criticism.

But even if this were a matter open to the censorship of the press, how can a newspaper printed in Memphis pretend to know more intimately than does the ordinary, the conditions obtaining in the Diocese of Belleville, and to fathom the mind of Bishop Janssen?

The conduct of the *Catholic Journal* and several other Catholic papers in this matter savors of presumptuous arrogance.



The *Wichita Catholic Advance* is kind enough to say that of all the exchanges coming to its table it particularly hails THE REVIEW, which it considers "one of the most interesting and thought-provoking little journals of the country."

We are sorry we can not return the compliment. The *Advance* would be a much better paper if its publishers would issue eight or even four pages, instead of ten, and fill them with original or well selected Catholic reading-matter instead of patent boiler plate, of which the paper consists almost entirely now.

It is not quantity but quality that tells.



The *Casket* [No. 39] severely censures the *Boston Republic*, a Catholic weekly, for offer-

ing a list of premium books to its subscribers, which contains the names of several works that are on the Index.

It is characteristic of a certain class of "Americanistic" journals that they use one code of morality in their editorial rooms and another in their business offices.



The *Syracuse Catholic Sun* has never retracted the calumnies it published against THE REVIEW.

It was vain to expect even this slight justice from a journal which is distinguished by the manners of a cur and the ethics of a baboon.

The *Ottawa Union* in its latest number [39] complains that the *Catholic Sun* coolly appropriates the editorials of other papers and prints them as its own. Several other journals, among them the *Catholic Citizen*, have upbraided the *Syracuse* sheet for its dishonesty; but all to no avail.

As the editor of the *Union* aptly puts it: "The *Sun* is hopelessly incorrigible and prefers to shine with reflected light." It ought to be called *Eclipse*.



The *Montreal daily Presse*, a Catholic daily which has adopted too many of the distinctive features of sensational journalism to suit our taste, ought to look into the school question in the United States a little more carefully before poking ridicule at the German Catholics of Illinois for resisting the introduction of free text-books in the public schools. Its editorial article on the subject in No. 177 was unjust and betokened profound ignorance of the great principles underlying this important question.



The *Northwest Review* [No. 51] thus comments on a unique feature of the *Chicago New World*:

This official organ of the Archdiocese of Chicago now appears in a new form, the pages being only half as large as before, while their number is twice as great. This change of shape has entailed a change of apparent size in Mr. William Dillon's "Cur-



rent Topics." Formerly when the *New World's* columns were  $2\frac{3}{8}$  inches wide, each of those editorial paragraphs was seven lines in length; now that the columns are  $3\frac{1}{2}$  inches wide the paragraphs are five lines long. In both cases the standard which Mr. Dillon has set himself and which he adheres to is about fifty words. For nine years his first page has been cut up into these symmetrically equal paragraphs on current topics, never exceeding or falling short of a given number of lines—seven in the old form, five in the new; and yet there is no apparent effort at this symmetry, the comments are all natural, easily worded and generally sagacious. When one comes to think of what this astonishing regularity implies one can not help seeing therein an intellectual phenomenon. And it is curious that this unexampled adherence to rule should be manifested in a man of Irish blood, as Irishmen are commonly supposed to be impatient of all rule. This supposition, however, is continually proved false by the military precision of Irish officers in the British army and by the unbending regularities of Irish monks. It would seem therefore, that love of regularity is latent in the Irish character and needs only a congenial environment to bring it out. Yet who would have imagined that Chicago could have produced this journalistic curiosity, an editor whose leaderettes on all things human are always confined within the narrow compass of five printed lines or about fifty words?

But is the game worth the candle? Editor Dillon has not Bishop Spalding's epigrammatic talent, and we fancy the time and labor he puts into these five-line paragraphs and which tends rather to obscure than to illuminate his thought, might be more profitably employed otherwise.



Our friend Charles J. O'Malley, formerly of the *Midland Review*, is hard at work on the Cincinnati *Catholic Telegraph*, trying to inject some vim into that ancient and decrepit sheet. We wish him the greatest possible measure of success.

ARTHUR PREUSS.



## INSURANCE.

### Our "Catholic Mutuals" and their Prospects.

In the Pennsylvania State Insurance Report for 1900 appear the statements of a number of "Catholic Mutuals," which offer food for very serious reflection to members and managers alike.

Looking over the table attached hereto, the large number of different societies attracts attention. As all these associations are operating on the same basis (assessment plan) and wish to accomplish ostensibly the same object, why split in so many branches, if "in union there is strength"? That this is not advantageous to some of them, can be seen from the fact that during the year 1900 only 1365 persons joined the "Catholic Benevolent Legion," while 5333 died or dropped out, making a decrease of 3968 in membership. In the same year the "Knights of Columbus" lost 1405 members by death or lapse, but by "collaring" 5505 new ones made a gain of 4100.

What is most striking in this table, is the proportion of funds, ("balance to protect contracts") for each \$1,000 of insurance in force. The figures vary from  $2\frac{1}{2}$  cents (!!) up to \$19.50 per \$1,000, and that for societies over 10 years old.

The Widows' & Orphans' Fund of the R. C. Central Verein created a good deal of discussion lately, having been conducted on the assessment plan in the past, like the other "mutuals." The same trouble will be experienced by the other "mutuals," unless the system is changed from taxation of the survivors only for the benefit of the heirs of the deceased members, to the level premium plan, where every member of the company must pay his full and equitable share of the cost of carrying insurance.

This is not intended as an advertisement for any particular life insurance company, so the only name we shall mention will be that of a company which has gone out of business.

The Brooklyn Life Insurance Co. of New York commenced business on the "level premium" plan in 1864 and on the 31st of Dec.



1900, had 3743 policies in force, insuring \$5,-255,494. The company was never very progressive, always satisfied with a small new business, so that for years the insurance account showed no increase. The president, desiring to close the business, entered into an agreement with one of the largest and best life insurance companies of New York, to take the business over, guaranteeing the payment of the Brooklyn policies for the original conditions, without reëxamination, premium rates not to be changed. This could be easily accomplished, because the Brooklyn held \$1,819,610 assets as security for the outstanding policies, or,

on an average, over \$346 per \$1,000 of insurance in force.

Where is the "Catholic mutual" which could induce a responsible life insurance company to guarantee its policies at the present premium rate?

Taking all the life insurance companies doing business in Pennsylvania, there are 52 companies reporting \$1,457,185,027 safely invested as security for outstanding policies amounting to \$7,180,020,187, or, in round figures, holding about \$203 for every \$1,000. How can the "Catholic mutuals" compare with this showing and "what will the harvest be"?

ACCOUNTANT.

Condition of "Catholic Mutuals" on Dec. 31st, 1900, According to Pa. Insurance Report.

| Name.                               | Located        | Founded        | No. of<br>Mem-<br>bers. | Insurance in<br>Force. | Unpaid<br>Losses. | Assets: "Bal.<br>to Protect<br>Contracts." | Ratio of Assets<br>to \$1000 of<br>Ins. in Force. |
|-------------------------------------|----------------|----------------|-------------------------|------------------------|-------------------|--|---|
| American Catholic Union,            | Phila.         | Pa. Jan. 1900  | 895                     | \$ 1,073,500           | None.             | \$ 7,465                                   | \$ 6.95   |
| Catholic Benevolent Legion,         | Brook-         | lyn. Oct. 1881 | 41,984                  | 65,608,000             | \$ 389,000        | 1,673                                      | 0.92½   |
| Catholic Women's Benevol. Legion,   | New York.      | Aug. 1895      | 9,628                   | 7,069,000              | 5,500             | 58,125                                     | 8.22  |
| Catholic Knights of America,        | St. Louis,     | May 1877       | 23,126                  | 36,080,000             | 35,692            | 549,808                                    | 15.67   |
| Catholic Order of Foresters,        | Chicago,       | May 1883       | 87,531                  | 92,693,000             | 85,000            | 169,950                                    | 1.83  |
| Catholic Relief and Beneficial Ass. | Auburn, N. Y., | Jan. 1893      | 6,263                   | 5,770,000              | 3,000             | 32,745                                     | 5.67  |
| Knights of Columbus,                | New Haven,     | Feb. 1882      | 30,436                  | 30,729,000             | 26,333            | 472,591                                    | 15.38   |
| Ladies Catholic Benef. Ass.         | Erie,          | Pa., Apr. 1890 | 37,169                  | 49,125,000             | 42,283            | 114,297                                    | 2.32  |
| Pa. Catholic Benef. League,         | Lancaster,     | Feb. 1900      | 293                     | 244,000*               | None.             | 1,958                                      | 8.02  |
| Polish Rom. Catholic Union,         | Chicago,       | Dec. 1887      | 1,954                   | 963,750                | 4,750             | 18,804                                     | 19.50   |
| Women's Cath. Order of Foresters,   | Chicago,       | Jan. 1891      | 32,120                  | 34,582,000             | 26,300            | 85,868                                     | 2.48  |
| Aggregate,                          |                |                | 271,399                 | \$322,937,250          | \$617,858         | \$1,513,284                                | \$4.68  |

### INSURANCE NOTES.

A Harrisburg "special," bearing date Sept. 13th, to the Philadelphia *Public Ledger*, says: "An exceptional case in receivership proceedings has just been closed in the courts of this county. The People's Mutual Live Stock Insurance Company of Pennsylvania was judged insolvent by Judge Simonton on May 2nd,

1898, and Frank D. Stockley of Philadelphia was appointed receiver. The available assets of the company were not sufficient to pay the debts and assessments were levied upon the members by decree of the court. At the last term of court Mr. Stockley filed his 'first account,' and John Fox Weiss was appointed auditor to make distribution. The audit



proved that sufficient funds had been collected to pay all costs, and the claim of each creditor, with interest to Sept. 1st. - This record is unprecedented in the history of the Insurance Department."

The *Interview* [No. 3] comments thereon:

This is certainly an "unprecedented" record for an assessment concern to make; and it is exceedingly good for the creditors. But how are the dupes to be reimbursed?

It is to be proved first that there were dupes. Mutual fire or life stock insurance can be carried on very properly. Losses, however, may become so great that the members may wish to dissolve, which they may do after having paid their lawful indebtedness.

To say that the stock companies are the only safe ones is somewhat out of the way. Some 15 years ago I had my cattle insured in a regular stock company. When my three years were expired and I wished to renew my insurance, I found out the company had gone under a year ago. For that whole year I was kept a dupe, believing my stock insured whilst it was not.—J. H.

The New York *Interview*, vol. XV., No. 3, requests all State insurance commissioners to investigate the New York Mutual Reserve Fund Life Association, charging the Association with bankruptcy and its president with fraudulently diverting the sum of \$300,000 and other malfeasances in office. The Insurance Commissioner of Minnesota has withdrawn permission from the concern to operate in that State.

Perpetual motion has not yet been invented, but the jaws of an energetic insurance agent come nearer it than anything yet attempted.

## The Religious World.

...Foreign...

....The *Osservatore Romano* [No. 215] prints the text of a new Encyclical on the Rosary, in connection with the consecration,

this month, of the new Church of the Blessed Virgin Mary, Queen of the Rosary, at Lourdes in France. The Holy Father is deeply interested in this event and formally charges His Eminence Cardinal Langenieux to perform the act of consecration in his name and with his authority, granting him for the occasion the privilege of wearing the pallium, just as if he were officiating in his own diocese.

Speaking of the devotion of the holy Rosary in the introduction of his letter, Leo XIII. declares that it affords him particular joy that he has succeeded in spreading this devotion among the Catholic people; that the confraternities of the Holy Rosary have been multiplied; that a number of important and learned books have been recently written on the subject, and that the month of October, which he consecrated to the Rosary, is celebrated with extraordinary éclat all over the world.



....An important letter which Cardinal Rampolla addressed a year ago to the Cathedral chapters of the episcopal sees in Prussia as well as to those of Freiburg, Mainz, and Rottenburg has just been made public. The Cardinal reminds the chapters that the Holy See does not grant to non-Catholic governments more than a negative influence in the election of bishops and charges them to see to it that their liberty of election be in no way curtailed and especially that the government's negative influence be not turned into positive coöperation. The negative influence which the Prussian and some other Protestant governments in Germany exercise, consists in this that out of a number of candidates whose names are sent to the government by the chapter before the election, the government has the privilege of marking some as "personæ minus gratae," provided that a sufficient number of names be left on the list to make a canonical election possible. Cardinal Rampolla's admonition was timely, for on several recent occasions, the Catholic papers bitterly complained of undue government interference with the liberty of cathedral chapters in the election of bishops.—*Messenger of the Sacred Heart*, No. 10.



## Literary Notes.

*Dictionary of Idiomatic English Phrases.* By James Main Dixon, M. A., F. R. S. E. (N. D. Thomson Publishing Co., 2nd and Olive Str., St. Louis.)

We are indebted to our honored colleague Prof. Dixon for a copy of this new reprint of his unique and valuable dictionary. We have used this work in its first edition for nearly a decade and would miss it seriously if we had, by some untoward chance, to do without it. It was originally written by Prof. Dixon when he was a tutor in the Imperial University of Japan to assist his students in their English studies, and is the first and, so far as we are aware, only collection, in a handy volume, of the many phrases that recur so often in English books and in conversation, conveying a meaning to the native English ear which a rational dissection of their component parts quite fails to supply. The illustrative examples are not made for the occasion, but picked up in reading. We select a few specimens at random:

**CHIP.**—*A chip of the old block.*—A child possessing the characteristics of its father. C.  
"He will prove a chip of the old block (a model of his father), I'll warrant," he added, with a sidelong look at Margaret.—Jame Payn.

**OINTMENT.**—*A fly in the ointment*—that which spoils the freshness or excellence of anything. C. See Bible (Eccles. x. 1).

The homely vein running through her own four daughters, of whom not one has really pretty, and some were really plain, was a very blue-bottle in my lady's ointment.—Mrs. E. Lynn Linton.

**ROW.**—*A row of pins*—used to signify what is of small value or importance. F.

"True," would be my mournful reply; "but he doesn't amount to a row of pins" (is a very insignificant person).—Robert Grant, quoted in *Edinburgh Review*, 1882.

**WITHERS.**—*Our withers are unwrung*—we are not hurt or irritated. P. The metaphor is taken from a galled horse, the withers being the ridge between the shoulder-bones.

Let the galled jade wince; our withers are unwrung.—Shakespeare.

"I know you are," said Robarts, who knew the man well, and cared nothing for

his friend's peculiarities when he felt his own withers were unwrung.—A. Trollope.

The letters P., C., F., S. occurring after various phrases, mean *Prose*, by which Prof. Dixon understands such phrases as Macaulay or Matthew Arnold might use in their serious writings; *Conversational*, that is, suitable for social intercourse; *Familiar*, i. e., less dignified phrases, in place only where we are speaking unreservedly among intimates; and *Slang*.

We have recommended this book to several friends long before we knew Prof. Dixon personally, and all who have used it tell us that they consider it highly serviceable.—ARTHUR PREUSS.

### A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

**Renaissance Types.** By W. S. Lilly. \$3.50.

**Dictionary of Idiomatic English Phrases.** By Jas. M. Dixon \$1.75.

**Special Introduction to the Study of the Old Testament.** By Rev. F. E. Gigot, S. S. Net \$1.50.

**Psallite.** Catholic English Hymns collected by Alexander Roesler, S. J. 60 cts.

**The No-Breakfast Plan and the Fasting Cure.** By E. H. Dewey, M. D. \$1.

**The Retreat Manual.** A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. Net 60 cts.

**Meditation for Monthly Retreats for Religious Communities.** By Rt. Rev. J. Zwiizen. Net \$1.

**A Saint of the Oratory: Bl. Anthony Grassi.** By Lady Amabel Kerr. Net \$1.60.

## NECROLOGY.

**REV. C. MANUEL.**—Rev. Father C. Manuel, pastor of the Visitation Church at Illiopolis, Ill., died at Colorado Springs on Sept. 25th and was buried in Illiopolis Oct. 1st. Father Manuel was a native of Germany; he made his studies in Paderborn, Louvain, and Montreal, was ordained in 1877 by the late Bishop Baltes of Alton and immediately thereafter appointed pastor of Illiopolis, where he has labored for twenty-four years with zeal and success. His excellent qualities of mind and heart endeared him to the entire population. His kindness was proverbial.

Father Manuel was a sincere friend of THE REVIEW and an earnest advocate of its expansion into a daily, for which he voluntarily offered to donate a sum of money.

May he rest in peace!—A. P.



## SCIENCE AND INDUSTRY.

| FIRE-WALKING. — Most of our readers have undoubtedly heard of the religious rite of fire-walking as practiced by native priests in Tahiti. A pit is dug in which large stones are heated red hot by a fire which has been burning many hours. The upper stones are pushed away just before the ceremony, so as to leave the lower ones to tread upon, and over these, "glowing red hot," according to newspaper accounts, the priest walks with naked feet, exciting such enthusiasm that he is treated by the natives like a god. In Tahiti it is believed that any one who chuses to walk after him can do so in safety, secure in the magic which he exercises, if his instructions are exactly followed. Prof. Langley has enquired into this apparent miracle and exposes it as a clever trick in an interesting paper which he contributes to *Nature*. The stones used for the impressive ceremony proved to be a vesicular basalt, the most distinctive feature of which is its porosity and non-conductibility, for it can be made red hot at one end, while remaining comparatively cool at the top.—P.

|| EVOLUTION RUN MAD.—Under this caption our excellent contemporary, the *North-west Review* (Sept. 11th) disposes of the latest "important evolutionary find," the Okapi, which Sir Harry Johnston, K. C. B., described lately in the *Graphic*. The Okapi was discovered in Central Africa. This animal is about the size of a large ox and belongs, he says, to a group of ruminants represented at the present time only by the giraffe and the pronghorn antelope of America. Here we quote his words as characteristic of the evolutionist's way of taking for granted things unproven: "The giraffe, it will be remembered, has on its skull three long prominences which were once the pedicles from which horns or antlers sprung." Were they, indeed? How does he know that? Simply because he takes for granted the unproved evolutionist principle that a stumpy organ, whose use you do not yet understand, must be the survival of a larger growth which has become atrophied by disuse. But the principle and the inference are unwarranted by any serious

proof. Sir Harry's next sentence is a still more curious example of this unphilosophic method of riding hypotheses to the death: "The only trace of the once existing horn-cores in the Okapi are minute twists of hair found in the skin just above the rounded knots of the horn-cores, *which have disappeared*." The words we have just italicized, when taken in conjunction with a very clear picture (which accompanies the article) of the animal's head, evidently refer not only to the horn-cores but to the rounded knots also. Both have disappeared, in other words, are non-existent. The Okapi has no rounded knots and no horn-cores; but they must have been there. Why? Simply because of those minute twists of hair that are found in the skin just above where the horns ought to be. Thus does Sir Harry build up solid horns on nothing but twists of hair and minute twists at that. Similarly each time we see a minute twist of hair on the front of any animal, dog, horse or sheep, we are justified in affirming without hesitation "the once existing" horns. What then shall we say of those boys who have a rebellious, unbrushable lock of hair on their foreheads? This is no mere twist, still less a minute twist; surely those boys must have had ancestors with at least one formidable horn.

|| THE VERMIFORM APPENDIX.—In the same issue from which we have quoted the above, the *N. W. Review* comments entertainingly on an incident which was noticed in all our daily papers some weeks ago, viz.: the condemnation, at Denver, by the Rocky Mountain Interstate Medical Association, of Dr. E. P. Herschey's paper on the function of the vermiform appendix. Dr. Herschey, apparently an original thinker, a man who will not be dictated to by popular ignorance and prejudice, has tried to see if the vermiform appendix was not of some use. Of course this is dead against the evolutionary postulate, that the appendix is of no present use and is therefore a rudimentary organ, the atrophied survival of a similar organ in some other ancestral species of animal. The vermiform appendix being the evolutionist's pet hobby, any at-



tempt to explain its presence otherwise than according to evolutionary principles must be frowned down. Dr. Herschey, however, claims that it is a secretory organ intended to lubricate the caecum or blind gut. This is not a particularly new theory, and it is, to say the least, quite as plausible as the "rudimentary organ" hypothesis; but the other doctors present protested against it as likely to excite a great deal of comment, in other words, to make people think, and so they refused to consider the paper in its original form and passed a resolution that Dr. Herschey be given a year to investigate the subject. Had he propounded some new and wild theory on evolutionary lines, his paper would no doubt have been applauded to the echo.

|| Within a few weeks Missouri will have the only fruit experiment station in the United States. The carpenters and painters are now completing the main building, one mile north of Mountain Grove. The experiment farm, containing 190 acres, of which one half are already under cultivation, was donated by the citizens of Mountain Grove, and the institution will be supported from State funds. The bulletins of the Station will be mailed free to residents of the State upon request. Address the Director, John T. Stinson, at Mountain Grove.

|| According to the *Vegetariers-Bode* a Dutch firm is now manufacturing vegetarian candles, which contain absolutely no animal fat.

The French-Canadians must have been erroneously reported resentful because the Duke of York did not reply in French to their addresses. A high church dignitary born in England was traveling in France and assumed that his book education enabled him to employ the native tongue. When he first essayed to do so, polite reply was made in his own speech. "How did you know that I am English?" he queried. "By your French," was the frank rejoinder. The loyalists of the Dominion did not require the heir's French to assure them that they are devoted to the British crown.

## EDUCATIONAL TOPICS.

### Parochial Schools in the Archdiocese of Boston.

The Boston *Pilot* (Sept. 31st) publishes an interest-

ing report of Rev. L. S. Walsh, Supervisor of Parochial Schools for the Archdiocese of Boston, from which we cull these facts:

\* In twenty-six cities and towns of the Archdiocese there are sixty-eight Catholic parochial schools, about 41,000 pupils and 825 teachers.

It is easy to see, yet rather a surprising bit of information to be told, how much these schools save in annual expenses to the various cities and towns.

In Boston, last year, it would have cost about \$444,000 to educate the pupils in Catholic schools, 13,525 in number, and the interest on school building investment would have been about \$81,000, thus making a total amount of about \$525,000.

In the same way Cambridge saved about \$88,500, Lowell about \$161,000, Lawrence about \$89,000, Lynn \$64,000, Salem \$68,000, Haverhill \$50,300, Newton \$26,600, etc.

In the entire Archdiocese it would have cost the cities and towns for the ordinary school expenses of the pupils in Catholic schools about \$1,160,200, and with interest on building investment of about \$241,600, makes a total of \$1,401,800.

In the whole State, having about 63,750 pupils in Catholic schools, it would have cost in annual expenses about \$1,755,240, and with interest on building investment of \$382,500 (representing nearly \$9,563,000) makes a grand total annual saving to the State of \$2,137,740.

A new feature in the Catholic school system of the Boston Diocese will be recognised in the following circular sent to all the schools:

"To promote the general good of all the schools, and to encourage the best results in school work, his Grace the Most Reverend Archbishop, has approved and appointed an open competition for all the parochial schools of the Archdiocese, to be held each year in the month of June.

"Awards of medals and scholarships will be made to the successful pupils."



## Catholic Federation.

While so far no Protestant denomination opposes the union of Catholic societies recently founded at Long Branch, certain individual Protestants, whose religion is chiefly opposition to Catholicity, have banded themselves together in an opposing federation, which they call "The National Patriotic Federation," with headquarters at Washington.

We find this statement of their objects in the *Pilot* [No. 39]:

1. To effect a union of all the subordinate bodies of the several patriotic orders in the United States in opposition to the Federated Roman Catholic Societies; thereby enabling the former to act more intelligently, quickly and persistently for the protection of American institutions.

2. To establish a general committee to carry forward the patriotic movement in respect to affairs purely national, who shall communicate directly with the patriotic people, in order to inform them of the doings of the national government and to procure petitions and remonstrances respecting Congressional action.

3. To oppose everything tending to a union of Church and State, everything inimical to our free non-sectarian public schools, and every usurpation, or attempted usurpation of arbitrary power.

The *Pilot* comments on the movement as follows:

"Patriots should have the courage of their convictions, and if the members of this association really believe it necessary to fight the Catholics, they should fight in the open. As the American Federation of Catholic Societies is in no sense a political party, it will simply concentrate itself on its own avowed mission, and let its wordy antagonists, who are neither numerous nor influential, talk their own heads off."

This is well enough. But the plans of the opposing federation are distinctly political. The Catholic Federation and Catholics generally will have to combat them on political ground. There is absolutely no alternative.

That's why THE REVIEW has from the start

insisted that a Catholic federation disavowing politics in its program and eschewing it in its activity, would be still-born.

If the Federation is not to be the groundwork for a Catholic Centre party—not necessarily identical in every point with the German Centre—it will do more harm than good and deserves to die abornin'.—A. P.

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## NOTES AND REMARKS.

Our attention has been called to two passages in the little pamphlet of the San Francisco Truth Society: 'Leo XIII. by the Vicomte de Vogüé.' There we read on page 7: "Each of his acts (the Pope's) reveals his increasing absorption in the task of conciliating the French and American democracies in order to base his action on those two wide foundations."

Again on page 11: "Every one knows how the Pope, when face to face with America, broke down around him the resistance of the Sacred College in order to leave the Catholics of the U. S. that liberty of movement which they need in the New World. No one understands better than Leo XIII. the American spirit, the proud independence which is as necessary to that spirit as the air which it breathes."

These passages are apt to set both the Pope and American Catholics in a false light. The American Catholic Truth Society, to deserve its name, ought to censor its publications more carefully.



Some of the queer "tributes" paid to the late President by the Protestant pulpit have been made the subject of comment in a portion of the press. The Catholic pulpit, too, if its emanations were as widely reported in the daily papers, might furnish its quota. In asking the prayers of his congregation for Mr. McKinley, mortally wounded but still living, our own Father Kielty, of Holy Angels' Church, for instance, said, according to the *Western Watchman* (No. 41):



"Were he only a Catholic, what a magnificent priest, bishop, Cardinal or Pope he would have made."

The *Watchman* calls it "a splendid tribute." Us it reminds of the old adage that from the sublime to the ridiculous is but one step.



We read in one of our Catholic contemporaries (*Syracuse Sun*, No. 12):

The absurd hypothesis that the infallible teachings of the Pope and the conscientious allegiance of the subject may come in collision is best answered in words of Bishop McCarty of Kerry, as told in the life of Archbishop McHale by Rt. Rev. Bernard O'Reilly. Before the Maynooth Commission he was pressed with repeated questions: "What would you do if the Pope were to relieve you from your allegiance to the Queen?" "What would you do if he directed you to organise an insurrection against England?" etc. He replied: "I should only think that the Pope had suddenly gone mad." And we should protest that if such a missive came from Rome the most "ultramontane" of Catholics would, at the outset, consider this the only rational answer.

This is neither wise nor witty nor, least of all, respectful to the Holy Father. Why can our Catholic papers not meet current objections in a dignified and scientific way?



Editor Schultheis, of the Milwaukee *Excelsior* (No. 941), recently called our attention to the fact that we were quite right in affirming that the late Bishops Gilmour and Moore at one time submitted to the Propaganda an anti-German memorial.

We have since got hold of a copy of this rare document and can now make good everything we said in this connection on the occasion of the death of Msgr. Moore.

The memorial is printed in pamphlet form, in the Italian language, dated "Roma, ai 2 Ottobre 1885," and signed "Ricardo Gilmour, Vescovo di Cleveland. Giovanni Moore, Vescovo di S. Agostino."

The title is "Memoriale Sulla Questione dei Tedeschi nella Chiesa di America." It is divided into six chapters and addressed to

His Eminence Card. Simeoni, then Prefect of the Propaganda.

The memorial is full of grave and unfounded accusations against the selfishness of the German Catholics of this country and their clergy, and paints in lurid colors the danger of a conflict between the Germans and the Irish, and the scandal and harmful results such a conflict would bring about.

Mr. Schultheis, who was in the fight himself, explains that this memorial was written and sent to Rome in advance of the later, well-known Ireland-Keane memorial, and declares that its authenticity is beyond all doubt, since it was published and widely commented upon at the time and never disavowed by the two bishops whose name it bears.

Our Cleveland friend, who denied the existence of it in a letter from which we published extracts in No. 23 (p. 368), was evidently misinformed.



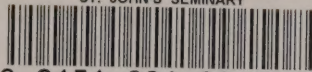
We recommend to our readers *Vaccination, "a Journal of Health, Justice and Liberty, That Tells the Truth About Vaccination."* It is issued monthly for the Anti-Vaccination Society of America at 1320 N. 12th Street, Terre Haute, Ind. Subscription price 25 cts.

The Anti-Vaccination Society of America is a strong organisation, whose object is to oppose and prevent the enforcement of compulsory vaccination. It has published a number of valuable books and pamphlets to enlighten the people about the true character of vaccination, which at best is nothing but the inoculation of healthy persons with pus poison from a festering sore on a diseased animal, of exceedingly doubtful value in the prevention of smallpox, but always apt to cause loathsome disease.

We know that some of our readers do not agree with us on this subject, but they as well as others <sup>who</sup> <sup>for</sup> <sup>lack</sup> <sup>of</sup> <sup>information</sup> have not made up their mind, will find it profitable to send to the Anti-Vaccination Society for some of its valuable literature. Address of the Secretary: Frank D. Blue, Terre Haute, Ind.



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